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l'art est donc en quelque sorte de corriger la nature, p. 321); he believed in its beneficent reaction on character (cette notion de la bienfaisance du caractère s'accorde, en effet, assez difficilement avec la principe déterministe, p. 333). He laid down rules which should be observed in the production of art (pp. 320 f.).

The essay concludes with some observations on the influence which Taine has exercised on art, literature and science, and on what will probably be durable in his philosophic system. May not the style of Taine be recognized as his most lasting charm?

ISAAC ALTHAUS LOOS

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*Hampa Afro-Cubana, Los Negros Brujos* [*Afro-Cuban Vagabondage, the Negro Witches*]. By FERNANDO ORTIZ. With a Critical Introductory Letter by Dr. C. LOMBROSO. Madrid: Libreria de Fernando Fé, 1906. Pp. xvi+432. 48 illus.

In this volume Doctor Ortiz, a distinguished lawyer and scholar of Havana, has furnished important data for a study in criminal ethnology and social pathology. The weird incantations introduced by the natives of widely different parts of "The Dark Continent" indicate the psycho-sociological characteristics of the colored people of Cuba. The author has spared no pains or expense in inquiring into the dangerous, disgusting, and immoral teachings and practices perpetuated from one generation to the next by the unenlightened and unreclaimed pagans in the island. Their forms and formulas and their disastrous effects are explained "in order that their present evils may be considered in their true magnitude and that the people being aroused may make the effort necessary to effect the moral progress of society by the exaltation of noble ideals, the restraint of selfishness, and the promotion of altruism—the sentiment of love and universal co-operation, which is not yet so widely extended as our human pride would lead us to believe.

ALBERT J. STEELMAN

JOLIET, ILL.

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*The Religion of a Democrat.* By CHARLES ZUEBLIN. New York: B. W. Nuebsch. Pp. 192.

The six chapters of this small volume contain the confession of faith of a very manly and sincere mind in full sympathy with the

main tendencies of the modern mind. Although Mr. Zueblin has had a theological training, his treatment of religion is that of a social reformer and his spirit is thoroughly human and humane. The subjects of the chapters are "temperament and personality, the constraint of orthodoxy, the decay of authority, religion and the church, religion and the state, an impersonal immortality." Each person must have his own religion, his "expression of man's relation to the universal, ultimate, and infinite." "Religion is to be less dogmatic, more spontaneous, more genuine, more personal, and at the same time more social. It is good to live for others; it is better to live for all the others. That is the religion of a democrat." "The measure of both religion and morality is social efficiency." "In a deep and real sense, democracy is the only morality, but democracy must mean the sovereignty of the people in all human relationships." "Democracy means nothing less than the life of all, by the co-operation of all for the welfare of all." "So the state is far more important to religion than the church, as to the future of religion." Positivism has had its day: ethical culture still illumines the way, but the future seems to belong to some form of socialism." In the closing chapter "impersonal immortality" (evidently the belief of the author, though not held dogmatically) is defined as "the perpetuation of oneself through the individuals, the institutions, and the ideals of the years to come."

The few sentences quoted will give an indication of the independence, ethical fervor, and general sobriety of Mr. Zueblin's book. One should not expect here the precise definition and the exact analysis of an elaborate treatise. Still, somewhat more pains might well have been spent on such points as the statement of the six great wants of man (p. 175, and elsewhere): "sociability" and "taste," surely, are not what the writer intends, but much rather "society" and "beauty" for two of these wants—wealth, health, knowledge, and righteousness being the four others. The reader cannot fail to be quickened and profited by so thoughtful, unconventional, and earnest a discussion of the great religious realities.

N. P. GILMAN

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*Essais sur le régime des castes.* Par C. BOUGLÉ. Paris: Felix Alcan, 1908. Pp. 278.

This essay forms one of a series of volumes published by *L'Année Sociologique* under the direction of Emile Durkheim. In